The European Harvest Field

Published monthly by **THE AMERICAN-EUROPEAN FELLOWSHIP**

FOR CHRISTIAN ONENESS AND EVANGELIZATION

704 SCHAFF BLDG., 1505 RACE STREET, PHILADELPHIA, PA.

VOLUME SEVEN—NUMBER TWO FEBRUARY, 1927

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized November 16, 1921. Entered as second-class matter April 1925 at the Post Office in Philadelphia, Pa. under the act of March 3, 1879.

PROVIDENCE, PRAYER AND ACTION

A HEART TO HEART TALK BY THE EDITOR WITH THE READERS

The privilege and practical value of prayer can not possibly be rightly estimated. The right kind of prayer works. It brings blessing and power into the life of the one who offers it, and also blessing and help from God to those for whom it is offered. Prayer moves the heart that can move the arm that can move the world. The God to whom the Christian prays in the Name of the Lord Jesus Christ is the Living and True God, the Omnipotent and the Almighty One, the God who hears and answers prayer and who still works miracles in answer to the prayers of His true and believing people.

And now beloved, if ever there was a time that called for prayer it is now. Providence and prayer are closely linked. Indeed, Providence calls for prayer. The Lord is working mightily in all lands, but particularly in Central and Eastern Europe. Shall we not enter into hearty fellowship with Him in His mighty working? Let our prayers work in harmony with the majestic and triumphant march of Divine Providence. Let us unite around God's throne and bring to bear upon the destitute, suffering and heart-sick peoples of Central and Eastern Europe a mighty burden of Spirit-directed and believing intercession.

Spiritual vision will enable us to see that God's time for the evangelization of the distressed and heart-sick peoples of Central and Eastern Europe has come, and that now is the time to gather out from among them the trophies of His grace, who shall help to make up the number needed to complete the Church, the Body and Bride of Christ. The hearts of thousands have been deeply plowed by their distress and broken of their affliction, and multitudes are now ready to hear the Gospel of Christ and to be told the way of life. Every succeeding report from our workers confirms this fact. Let the reader carefully and prayerfully read "The European Harvest Field," month by month, and he will be thoroughly convinced of the truth of what we are affirming. The Spirit of God is working mightily among these people. The forces of earth and Heaven are moving in line with the faith and prayers of the Lord's intercessors, who are pleading in behalf of these needy lands and peoples. And let it be known that some of the mightiest missionaries living today are those men and women who have never seen a foreign shore, but who pour out their deep, heart-felt prayers for those dwelling in darkness and the shadow of death and eternal night, and for the heralds of the Gospel who have gone forth at the Lord's bidding to carry the Glad News to these benighted souls, and who as well, lay their consecrated offerings and sacrificial gifts at the Master's feet, which make possible the carrying of the Gospel to those in darkness and the gloom of the midnight of eternal death.

The Lord is working mightily among the peoples of Central and Eastern Europe, we repeat, and therefore we plead with God's people to unite in earnest believing prayer for the workers there, as well as for the needed funds to carry on the work to the utmost possible limits of all available consecrated workers and every other means to hand. Yea, let us watch unto prayer by keeping our eyes open to the mighty movements of God as His Hand guides the events of time in these crisis days. Let us earnestly and heartily co-operate with the Lord in all His great and glorious purposes and providences in these eventful times, and in these the closing days of this present dispensation.

But not only are Providence and prayer closely linked, but also Providence and action. We should not only enter into fellowship with God's mighty movements in Providence with our prayers, but also with our means and energies. Men and women are needed, Spirit-filled, fully equiped, courageous and consecrated men and women. Money is also needed, large sums of it. The missionaries need to be sustained, new missionaries need to be sent forth as the Lord raises them up; Bibles, Testaments and other literature must be put into the hands of the missionaries, whereby the light of the Truth may be spread far and wide. The home base must be kept up, the office staff needs to be supported, the magazine must be printed and sent forth, and in every possible way the work needs to be extended and carried forward.

The way the Hand of God is working in opening hearts to the Gos-

(Continued on page 2.)

WANTED!

We want more Christian people to pray for the evangelization of Central and Eastern Europe and the work the Lord is permitting us to have a share in there. To be stirred to prayer they need to know about the condition and the need of the people, as well as about the work that is being undertaken and accomplished there. Intelligent and sympathetic prayer flows from a true knowledge of need. And our readers can help us in this respect.

To this end we should at once have hundreds of new subscribers to the magazine. Did you ever stop to think what it might mean for the work if each reader of the magazine would secure a new subscriber? It can not be estimated. May we not count on all our readers to do so? We earnestly ask that each one of our present readers secure a new subscriber during the coming month and as many more as they possibly can. Please take this matter to heart for the sake of the Lord and the needy people to whom we are seeking to bring the knowledge of Christ Jesus the Lord. Will you not pray about this matter and then get busy? Why not you subscribe for the magazine for some friends? A few dollars thus invested may mean hundreds for the cause, for those for whom you subscribe may read about the work, be moved to pray for it and to give largely of their means towards its support, and thus your small investment may bring great returns and be the means of the salvation of many souls. We are hoping to receive hundreds of new subscribers as a result of this appeal, and because of the hearty co-operation of all our readers. We thank you all and shall pray that the Lord may greatly prosper you.

Yours in the fellowship of the Gospel,

W. S. HOTTEL.

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 704 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—Please.

Send all money for the magazine to Edward A. Steele, 704 Schaff Building, 1505 Race Street, Philadelphia, Pa.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

By the Office Staff

LEST WE FORGET

A shipment of good warm clothing has been made to the Field, and we again wish to remind our friends of their opportunity to help us in the ministry of relief among the multitudes in the European countries in which we labor. Untold blessing, we believe, will come from the distribution of the warm garments and shoes which have been sent to us for the suffering refugees who are in that frightful state of being homeless, friendless and Christless.

Will you kindly note that our address to which all packages should be sent is

AMERICAN-EUROPEAN FELLOWSHIP
% American Friends Service Committee,
N. W. Cor. 15th and Cherry Sts.,
Philadelphia, Pa.

AN ETERNAL INVESTMENT

One hundred and twenty dollars a year is the approximate amount required for the support of a student at the Radost Bible School, where under the direction of the Christian Testimony to Jews, young men and women are trained for Christian service. In three brief years, this School has, under God's guiding hand, expanded its work in a most remarkable way. It is now overcrowded to the extent that steps must be taken at once to enlarge its capacity. Applicants are turned away repeatedly by reason of lack of accomodations.

We believe that the Lord has stewards who would rejoice in the opportunity of making an investment in this direction. Who can estimate the value of the service rendered by just one young life trained to go forth with the Word of God into the great harvest fields of Europe?

The student body, now numbering thirty-two, is composed of seven different nationalities, all of whom are keen students of the Word of God and aggressive soul-winners. Our responsibility to train these young lives entrusted to us by our Lord, is indeed a great one, but we praise Him for the faith that He has given us to lay hold of His promises, all of which assures us that He will supply "all our needs."

MISSIONARY NEWS

All of us who have caught a vision of the needs of the great harvest fields,—the Lord's own harvest fields of the world,—are eager to know what progress, if any, is being made by the workers who have been thrust forth. **"The European Harvest-Field,"** although containing articles for the edification of the saints, exists chiefly for the purpose of conveying to our friends news from the Fields to which our Lord has called us to labor. We desire especially to acquaint our friends and readers with the activities of our missionaries, so that they will feel as though they are vitally linked up with the work. Our missionaries are cheered and encouraged in no small way by the prayers and fellowship of our friends who write to us from time to time, telling us of their Christian love and interest in the ministry of those represented by the Fellowship.

A number of our readers have very kindly sent us names of friends who they thought would be glad to receive a sample copy of **"The European Harvest-Field."** We wish to express to them through this medium our warmest thanks. Some of those who received sample copies have subscribed. Doubtless there are others in our Magazine family whose friends might be brought into our midst by the sending of a single sample copy, and so would be glad to receive additional names.

PRESSED

Pressed out of measure and pressed to all length;
Pressed so intensely it seems, beyond strength;
Pressed in the body and pressed in the soul,
Pressed in the mind till the dark surges roll,
Pressure by foes, and a pressure from friends;
Pressure on pressure, till life nearly ends.
Pressed into knowing no helper but God;
Pressed into loving the staff and the rod.
Pressed into liberty where nothing clings;
Pressed into faith for impossible things,
Pressed into living a life in the Lord,
Pressed into living a Christ-life outpoured.

—Selected.

WHEN LIFE'S TRIALS ARE ENDED

"Thy love to me was wonderful" *(II Sam. 1:26).*

Is it too much to think that when we see our blessed Lord in the glory, when the trials and the toils and the sacrifices are all at an end,—is it too much to desire that He should say something like this to us: "Thy love to me was wonderful"? I tell you it will make the toils of the road and all the renunciations and willing sacrifices of life seem nothing to have some such words of commendation from the lips of our glorious Saviour and to hear Him say to the one who has sought to be faithful at all cost: "Well done! You were never popular on earth, and nobody knew much about you. The life you laid down for Me in that Central African village, or in that crowded Chinese city, or lived to My glory in the uninspiring sphere of home duty, seemed to be wasted, and its sacrifice to be worthless by those who knew it; but 'thy love to me was wonderful'."—*J. Stuart Holden.*

PROVIDENCE, PRAYER AND ACTION

(Continued from page 1.)

pel in Central and Eastern Europe is a perfect romance of Providence. May we be able to say that His people are keeping step with their Leader and are entering the open doors as fast as He opens them? Or, will the Lord find us lagging behind, because we are not willing to do our part in this great work for fear of the sacrifice it will mean to us? God forbid!

The dream once related to the late Dr. A. B. Simpson by a missionary friend is still, alas, sadly true. He saw a great battle-field where thousands of horses were standing caparisoned for battle, but the saddles were all empty. But as he asked an explanation an angel replied, "These horses are God's opportunities for His Church; the doors are all opened, the horses are all ready, but where are the men?" Shall we not allow the Holy Spirit Himself to repeat the message, "And I heard the voice of the Lord saying, Whom shall I send, and who will go for Us? Then said I, Here am I; send me. And He said, Go" *(Is. 6:8, 9)*. Are we ready to respond to the Master's call in whatever He would have us do?

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

EFFECTIVE MINISTRY

"Yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead" *(II Cor. 1:9, A. S. V.)*.

These are most solemn and weighty words. They are a confession of the deep and painful heart exercises through which the great Apostle passed, given us by inspiration of the Holy Spirit. Paul was taught to trust alone in the God of resurrection, by being exercised through the experience of death—here even physical death. He was so fearfully pressed and weighed down that he "despaired of life". He saw nothing but death before him. His life seemed to him like a flickering candle, ready to be extinguished at any moment. He had nothing to trust in but God—"God who raiseth the dead". He was brought to the lowest place of helpless and hopeless extremity. He was utterly cast upon God. The experience of this exercise of soul was, no doubt, most painful and trying, but the resultant blessing was rich and the following ministry was effective and fruitful.

These words are full of significance to all the Lord's people, but especially to those of us who are engaged in spiritual service. But we must be servants in heart reality, and not only in profession and in form, if we would enter into their real significance. If we are satisfied to live a life of indolence and ease, a life of self-seeking and of self-pleasing, a life of religious formality and unreality, it is impossible for us to understand these words, and much less to enter into the soul exercises they portray. Those who are true servants of Christ can understand the spiritual meaning of these words, even though they are not very far advanced in the soul exercises they set forth. And, indeed, they may and will enter into these soul exercises if they go on with their Lord.

Upon sober reflection we find that all those who have been used of God in public have gone through such exercises of soul; His faithful witnesses, in all ages, have gone through deep and dark waters in secret. These exercises of soul are the sentence of death written upon self, in a most practical way. It is for the purpose of putting to death self in its various forms of manifestation, that the power of the resurrection-life of Christ may be made manifest and shine forth through this human life and mortal flesh *(II Cor. 4:10, 11)*. Thus Paul could say, "Death worketh in us". Death worked in Paul, the poor earthen vessel, but streams of life, Heavenly grace, spiritual power and blessing flowed forth into the hearts and lives of those to whom he ministered. And so should it be with us as God's servants, and so it is if we know the pain of the working of death in us. As we yield to God and hold still to the workings of death in us we shall know the power of the resurrection-life of Christ in reality, and our life will be transformed, enriched, ennobled and glorified. Thus we shall know, in reality, the meaning of the fullness of the Holy Spirit and the secret of a real victorious life. This will mean a life on wings, a life that lives in the Heavenly heights of Divine love, a life that is unmoved and undisturbed by earthly scenes and circumstances and that moves right on because of victory and triumph in Christ. It will mean a life of intense and fierce conflict with the hosts of darkness in the Heavenlies, but also a life of spiritual strength and equipment that enables to do all and to stand. It means a life of spiritual progress and not a life of retreat. It means a life of supernatural power for the physical body and of extraordinary wisdom and mental vigor. It means a life of spiritual energy, glow and passion and of undying devotion to Christ and His interests, a life that is immune against all outward influences. It means a life in which God is first and holds the supreme place, because of spiritual attraction and vital fellowship. It means a life of enlarged vision, buoyant hope and thrilling expectation, a life of a hopeful outlook and an uplifting and inspiring uplook.

This working of death in us and of the shining forth of the resurrection-life of Christ, we may rest assured, is the true secret of all effective ministry. It is an easy matter to talk about ministry and to engage formally in service, but to be a true minister of Christ means a great deal. Oh, how far the professing church has departed from the Divine reality of ministry! Alas! how sad the condition of things among professed Christians. Where are the Gideons, who have been taught the worthlessness of numbers and of apparent human strength, the Isaiahs who have been brought to see their own sinfulness in the sight of a holy God, the Joshuas who have been taught that the Lord is the unseen Captain, and the Pauls who have been taught the worthlessness of trusting in aught but God who raiseth the dead, by a deep soul exercise? Yes, Christ's servants to-day need the deep heart-searchings and the intense soul exercises which characterized Christ's servants in days of yore. We are too flippant and wordy, shallow and empty, self-sufficient and self-indulgent. We need not wonder at the small results we realize. We need not expect our life to work in others, unless we know a good deal of the working of death in us. This is the supreme need of all who are engaged in service for God.

May the dear Lord stir us all by His Spirit, and work in us a more powerful sense and a deeper consciousness of what it is to be a true-hearted, single-eyed, devoted and intensely passionate servant of the Lord Jesus Christ. We all need this to be effective in our service for God. Let us pray God to make this life real and practical in our own personal experience.

THE ANTIDOTE FOR SELFISHNESS

"But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel" *(Phil. 2:19-22)*.

In Timothy we have an example of self-surrender—unselfishness. He cared for the saints. He served with Paul in the furtherance of the Gospel. He was devoted to the spread of the Gospel and the edification of the saints, and not to selfish interests, financial gain, ease, comfort and honor.

Over against the self-surrender and unselfishness of Timothy we have the self-occupation and selfishness of the other workers. "They all seek their own", says the Apostle. What a sad and dark picture! But how it illuminates the splendid example of Timothy! Self-seeking and self-surrender—what opposites! Self-seeking is not of Heavenly growth, it does not belong to the new creation. Self-seeking is of fallen human nature—a weed that grows luxuriantly in the soil of this world. Self-surrender is the fruit of a spiritual life, the very manifestation of the life, nature and Spirit of Christ. It is of spiritual and Heavenly growth.

For a man to "seek his own" is to be selfish. Selfishness is the expression of self, in the manifestation of self-interest, self-love, self-ease and self-gratification. Self expresses itself in acts, deeds and words of selfishness. Selfishness means self-centeredness, it means living for self and having self-interest always in the forefront. It often leads to doing things that appear unselfish at the time they are done, in order that self-interest may be advanced, eventually. The self-centered man appreciates what another does only when the one who does it, does not rise above

(Continued on page 7.)

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

THE BOOK OF REVELATION

EDWARD DREW, *Pastor Madison Avenue Baptist Church, Paterson, N. J.*

STUDY NO. 21, CHAPTER 21

New Heaven and New Earth

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" *(Rev. 21:1, 2).*

We have seen in chapter 20 the winding up of the present history of this poor sinful world. And what a story of sin and shame and death it has been. We have seen that sin, and sinners who cling to their sin, are cast into the Lake of Fire for ever, and there is just one more reference to that place of punishment in the Book.

We have now come to the declaration that there will be a new heaven and a new earth. This statement is clear enough and needs no comment, but there is a question raised as to whether the new earth will be this one made over new. The writer is convinced that it will be this same earth. If the reader will take a concordance and search out all that the Lord says He will do for this present earth, he will find that God has eternal purposes to work out here. It is generally thought that God will utterly destroy this earth, and the Scripture used to prove it is usually Second Peter 3:5-13. The word used to show the absolute destruction of all things here, is the word "dissolved" in verse 11. The same word is used in John 11:44 and is translated "loosed." The truth then is that this earth is to be wrapped in a sheet of fire, and by burning, will be loosed from all bondage to sin and disease and from the powers of darkness.

To prove that God has eternal purposes for this world will the reader please turn to Ezekiel 37:24-28.

To any reader who may scoff at the idea of this world burning since about four-fifths of the earth's surface is water, let me remind that one that the passage in Second Peter 3 says, "the elements shall melt with fervent heat", and that air is composed of oxygen and nitrogen, and water is composed of oxygen and hydrogen, and all these elements are combustible, and burn with terrific heat. The hand that mixed them can separate them, and once separated, the earth will immediately be wrapped in flame.

A New Heaven

It is more difficult to see the need of a new heaven than of a new earth. Heaven is here in the singular, and in the Bible it is usually in the plural. Paul was caught up into the third heaven. So this "heaven" is probably the atmospheric heaven closest to the earth. The powers of darkness are in the heavens *(Eph. 6:12).* Sin started in Heaven and came to earth. We are told that Heavenly things are purified by the Blood of Christ *(Heb. 9:23).* A new heaven and a new earth is God's promise and we are glad.

No More Sea

It is also difficult to see why it is necessary that there should be no more sea. Some suggest that the word here means only the Mediterranean sea, but that explanation is not satisfactory since the first part of the verse is about the whole earth. But the sea does not seem to be part of the original creation, for in several places it is mentioned as a separate creation, as in Exodus 20:11 which reads thus, "for in six days the Lord made heaven and earth, the sea". In Revelation 20:13 the sea is mentioned in connection with death and hell as though it also is an enemy. Some day we shall fully understand.

The Holy City

The Holy City comes down from God out of Heaven. It is a literal city with materials, and dimensions, and a locality. It is the Home of God, and is likely "the Father's House" of John 14. We hope all our readers are sure that Heaven is a place and not a mere state. There is one positive proof beyond all dispute that Heaven is a locality, and that is that Jesus took a body there, a body of flesh and bone *(Luke 24:39).*

Read carefully all the description in this chapter of the Holy City, and while you read believe that it is a real city, and that you yourself will soon be there if you are the Lord's. I am afraid we have lost the homing instinct. An eagle caged will beat against the bars for freedom to fly to the heights where its home is, but caged too long it will lose its love for the heights and freedom, be satisfied in its cage, and even forget how to fly. Perhaps too many of us are like that.

Verse 11 says the Holy City will have "the Glory of God." Can you imagine the appearance of that city, with its foundations of precious stones, coming down out of the heavens with the glory of God shining through?

We are told also in verse 23 that the "Lamb is the light there of". Now the Lamb always reminds us of sacrifice, so I take it to mean that as we walk for ever in that light, it will always remind us of Calvary. We shall walk for ever in the light of the Cross. The reader may not see that this is a real interpretation, but it is blessed to the writer, who is a sinner saved by grace, and who expects to remember it to all eternity.

The Church

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal" *(Rev. 21:9-11).*

Verses 9 and 10 tell us that this City is the "Bride, the Lamb's Wife". When John looked to see the Bride, he was shown the Holy City. The City then is evidently the eternal abode of the Church. If any of our readers are in doubt as to the Church being the Bride, will they please read carefully, Ephesians 5, and see the force of the entire chapter summed up in verse 32.

The Gates

Verse 21 says "every several gate was one pearl". Now a pearl is formed by suffering, and apart from suffering there cannot be a pure pearl. The gates are of pearl to show that entrance to that City is by suffering, for all who live there shall confess that Jesus died for them. I say to the reader that you will never enter that place unless you learn to say that the suffering of Christ was for you; that by His stripes you are healed. A pearl is formed by the suffering of the little sea animal that produces it, and folks take the pearl and forget the little creature that suffered. While we enjoy salvation let us not forget Him who paid the price in His own Blood. The gates are pearl and we will enter that City only because He died for us.

Overcomers

Going back to verse 7 of the chapter let me say just a word again about the "Overcomers," for all the blessedness of the chapter is promised to them. It is taught by some that they who enjoy all this are a little better than others and have lived what they call the "overcoming life." In other words they are "good" and "holy" and have put sin out of their lives to a greater extent than others have, and for this they "inherit all things". Now if this is so then Heaven is by works and not by grace. Now if the reader wants to really know what the Bible means by an overcomer, let him read I John 5:4, 5. An Overcomer is a Believer.

That is all. And let me say that in this day it is not easy to remain "just a believer."

God's Housecleaning

In verse 8 we have the last mention of the Lake of Fire. I have called this 8th verse "God's Housecleaning." What a woman does, or rather attempts to do when she "cleans house," is what God does here in the universe. Sin, and all sinners who refuse to give up their sin, are cast into the Lake of Fire. We have seen the Antichrist and the False Prophet cast in, and then Satan cast in, and now all the unsaved sinners cast in. That is the end. Will you notice that in that terrible category of sinners God mentions "liars." God hates a liar. Satan is the father of lies *(John 8:44)*. God is true. He never has from all eternity told a lie *(Titus 1:2)*. God has never acted or thought a lie. All His words and works are infinitely and absolutely true. He hates falsehood. The least deflection from what is perfectly true He hates. Everything not perfectly true is black as hell in His sight. Everyone, who has ever, by word or deed, yielded himself to the least breath of deceit or misrepresentation, has done that which God abhors, and which He must judge and punish, for He is infinite Truth. "He is of purer eyes than to behold iniquity". Praise God for the Blood of Christ, for who can stand the test. But "the Blood of Jesus Christ His Son cleanseth us from all sin" *(I John 1:7)*.

A Real City

I have not given any time in this article to the dimensions and materials of the City. Let the reader ponder carefully all that God says for it is His City. We should know it better than we do, for God tells us much about it.

It is 1500 miles long, and broad, and high. That is nearly as far as from New York to Denver. It has three dimensions so it is either a cube or a pyramid. It is likely a cube, for I believe it is typified by the Holy of Holies. Please read I Kings 6:20-30. The Holy of Holies in the Tabernacle was for Israel only. The Holy of Holies in the Temple was for the nations as well. But the Holy City will be the Holy of Holies for the universe, for it will be the center of the worship of all creation for all eternity.

Abraham was willing to give up Ur of the Chaldees because "he looked for a City". May the Lord show us all that City.

FROM FAILURE TO VICTORY

God's Remedy for Sin

By Mrs. Spencer Johnson, *Editor "Life and Liberty" Warlingham, Surrey, England.*

In these days when the devil is blinding the eyes of men and women to the glorious truths of the Gospel, seeking to make them deny the existence of sin and evil in any form, and trying to annul the power of the Cross, and to do away with the Atonement of the Lord Jesus Christ, it behoves us, in a special way, to be on our watch-tower, and to use every opportunity God gives us to hold fast to the fundamental principles of His Word, upon which our Eternal destiny hangs.

Put the Death and Resurrection of our Lord away, if you can do so in imagination; cover over the Cross of Jesus with gilded sophistries of so-called Science and refinement, and what have you left? Fallen man, in all his sin and loathsomeness, with nothing to raise him from his dark estate. Death and Hell stand out, in all their horror and darkness, and a long Eternity excluding him from God and His Christ, ruined, lost, hopeless! Hallelujah, then for the Cross of Christ, for "The preaching of the Cross is the power of God".

Beware of the subtle wiles of the arch-enemy of souls, which he is using to try and take from us the security, peace, rest, and joy which we received only **in**, and **by** the Redemption which is in Christ Jesus. Fly, as from a poisonous viper, from everything that belittles sin, that limits the power of the Blood, or excludes the necessity of repentance towards God.

We are verily living in "perilous times". Look round the world today and see the progress that is being made in Christian (?) Science, in Theosophy, Ritualism, Spiritualism, Rationalism, to say nothing of the increased immorality and licentiousness of the age.

How subtle are the errors interwoven into the Modernistic Literature and fatal poisonous errors in the midst of beautiful phraseology and sentiment. How necessary for us Christians to be "steadfast, unmoveable", founded on the unshakable Rock of Ages, permeated by the Living Word of God, and taught by His Holy Spirit.

"Beloved, believe not every spirit, but try the spirits, whether they be of God, because many false prophets are gone out into the world".

But it is not so much of the above forms of evil that I wish to write today, **but of sin in its Biblical sense.**

How few Christians are keenly sensitive to what sin really is! There is a general way in which we know it. We who are Christ's have had the burden of our past sins washed away, and many of us know something through faith of an Indwelling Saviour whose "Presence is Salvation"; and in a measure perhaps have realised His keeping power, but do we all know the **awfulness of sin** which the Holy Spirit alone can reveal?

What is it that so constantly causes "stumbles" and "slips" when the promise is "He shall keep you from stumbling"? *(Jude 24, R. V.)*.

What is it that so frequently mars the Image of Christ being seen through us by others, when the Word says—"Ye shall be changed into the same Image, from glory to glory"? *(II Cor. 3:16)*.

What is it that makes others say they "don't wish to become Christians, if So-and-so is a specimen of one," when the Scriptures tell us—"Ye are My Witnesses" *(Is. 53:10)*.

What is it that causes the angry retort, the unkind criticism, the hasty judgment, the sneering thought, the unloving look and word?

These are all the outcome of **sin in the heart**—the fruit which grows from that principle of sin in us.

Praise the Lord, He is the Saviour from sin, as well as from sins. If we want to know His full Salvation for spirit, soul, and body, let us see from His Word that He has provided freedom from both.

"The Lamb of God Who taketh away the **sin** of the world" *(John 1:29)*.

"He appeared to put away **sin** by the sacrifice of Himself" *(Heb. 9:26)*.

"Christ bore the **sins** of many *(Heb. 9:28)*.

"Who, His own self, bare our **sins**, in His own body on the tree, that we, being dead to sins should live unto righteousness *(I Pet. 2:24)*.

Let us put it another way, and say the **"want to sin"** is that **principle** in us received through that depraved nature, with its desire and love for sin which we inherited from our first parent Adam, and the outcome of which produces in daily life, **sins** and wrong actions.

We mourn these daily failures, and wonder why we so constantly sin, and perhaps have pleaded with God to be forgiven and kept, but often it is just as bad as ever a few weeks later.

If you wished to get rid of the cobwebs in your room, you would not, week after week, wipe them away, for that might go on "ad infinitum" but you would look **for the spider**, and then there would be no trouble with the cobwebs, if once the spider—the **cause—was killed!**

How then are we to have a practical, every-day experience of Romans 6:14, "Sin shall not have dominion over you"?

The **first** great step towards this deliverance is to rightly understand **what sin is**; the **second**, to know how we can be cleansed from sin, and the **third**, is to fulfil God's conditions.

It is the Spirit's work alone to **convict** the **saint**, as well as the **sinner** "Of sin, of righteousness and of judgment", and in the Word of God we have such clear statements about sin. Let us turn to some passages and see God's thought.

First, "Sin is the transgression of the Law" *(I John 3:4)*. Sin, then first and foremost, is a going beyond a given boundary, or a coming short of it, or a deviating out of a straight course.

Second, "All unrighteousness is sin" *(I John 5:17)*, i.e., all unrighteousness in life, in thought, in word and in deed.

Third, "Knowing to do good, and doing it not is sin" *(James 4:17)*. A wilful turning aside from the known light or revealed truth.

Fourth, "Whatsoever is not of faith is sin" *(Rom. 14:23)*. Doubt, fear, worry, unbelief, care, anxiety, or hesitancy; and that which you know to be **out of the Will of God for you.**

Fifth, "A high look, a proud heart" *(Prov. 21:4)*. Putting yourself on a pedestal—thinking yourself better than another, even than the poor fallen brother or sister of yours; sitting on the Judgment Seat over others.

Sixth, "In the multitude of words * * sin" *(Prov. 10:19)* Idle talking, foolish bantering; sharp retaliation; hasty criticism; making fun of or jesting over sacred subjects.

Seventh, "The thought of foolishness is sin" *(Prov. 24:9)*. What! even that secret thought about the other? that suspicious suggestion? that haughty utterance? Yes, "all naked and open" to God, and seen by Him. And how does the Apostle James go on? "He that hath sinned in **one point is guilty of all"** *(James 2:10)*.

Let us pause, and ask ourselves how often have we taken up an unkind thought of another, and passed it on to a third, and so brought the power of the devil not only on ourselves, but on that other? How often have we described another's weakness or sin, instead of covering him, or her, with the "Robe of love".

Study the story in Genesis 4:22-26 and see the blessing that came upon Shem and Japheth because they covered their father's nakedness, and the curse that Ham brought not only on himself, but on his family and descendants because he exposed him. "Love covereth" *(I Cor. 13:7, R. V.; Prov. 10:12)*.

Can any of us say that we have not failed in each of these things?

Then, again, let us take unfaithfulness or carelessness in work —slurring over, or neglecting it. This is sin, for God says "Whatsoever ye do * * do all to the glory of God" *(I Cor. 10:31)*.

Once more what the world and society—that great multitude who live without God in this world—calls **"a white lie"** is as black as any other lie in God's spotless purity, and any deviation from truth however small it may be is sin, and needs the cleansing Blood of Jesus.

"Speaking evil one of another" is sin, and needs confession to God, and sometimes to man *(James 4:11)*.

Murmuring and complaining against the Word of God brought wrath of God upon Israel. See Numbers 14:2, 29, and I Corinthians 10:10.

We are so apt to think these little things do not count, and the spirit of the age is to minimize sin, so let us ask God to give us each such a revelation of sin as **He** sees it, as far as we are able to bear it. This alone will keep us humble and broken at the foot of the Cross,—a bankrupt, on the mercy of God.

Can anyone fully know the power of the Grace of God, who has not been deeply humbled at the sense of sin in his, or her heart, which contact with God's purity through the conviction of the Holy Spirit always brings to a soul? Nay, the deeper the revelation of sin the deeper and fuller will be the revelation of His boundless, marvelous Grace.

"Where Sin abounded, Grace did much more abound".

What then is God's Remedy for Sin? We have seen that wrong deeds, words, and thoughts are the **outcome,** or **outgrowth** of that principle of sin received at our first birth through Adam's fall. There is only one way prepared by God, in which we can know deliverance from sin.

The Cross of Jesus Christ is His only Remedy for Sin.

On the Cross the Saviour took **our** sins, and paid the punishment that was our due. In Christ alone is God "Well pleased" and He accepts us only in His Well-Beloved Son! Sin has been for ever dealt with, and put away,—"He died unto Sin Once". Today through that Sacrifice on the Cross, we are free from condemnation as we accept His Work which was **"finished" for us** *(John 19:30)*.

But there is still a deeper realization of what that Cross of Calvary has done for us!

Not only has the Lord Jesus removed our sins from off us by **His** Death there, but He took us down with Him into that Death that we might see it was **our** Cross as well as His! The **"I"** of the old life and of the old nature was crucified with Him and taken to the grave with Him, and in exchange He gave us a **new nature,** making us "Partakers of the Divine Nature" *(II Peter 1:4)*. Henceforward it is "Not I, but Christ liveth in me" *(Gal. 2:20)*.

This is all apprehended by faith. God says it, and we believe it and accept it on the sole authority of His unbreakable Word!

Perhaps your life has been a failure, or at best it may have been very "up and down" like a see-saw, and you have constantly wept over your blighted experience, but somehow you still go down under the same temptations. Here is the Divine Remedy. The power of that sin has been broken for you on the Cross *(I John 4:8)*. You **are free** in Him. Take your place in Him—"Hid with Christ in God" and "reckon" that you **are** "dead to sin but alive to God" *(Rom. 6:11-14)* and you will prove His Promise—"Sin shall not have dominion over you".

"GOD IS NOT MOCKED"

By Chas. F. Reitzel, *Altoona, Pa.*

It is a dangerous thing to attempt to defraud the Lord. In the end man is bound to be the loser. The history of the Jews furnishes us with a striking illustration of the futility of any such efforts. Those of my readers who are Bible students will recall how the Lord required the Jews to give the land rest one year out of every seven *(Lev. 25:2-5)*. This year was called the sabbatical, or rest, year. For the period of four hundred and twenty years, it is said, the Jews disregarded this law. In other words, they robbed the land of its sabbaths during a period of four hundred and twenty years. Now, if my reader will divide those 420 years by 6, he will have as his quotient 70, or 70 six-year periods, during which time no sabbatical years had been observed. Now here are 70 six-year periods, each one of which needs its seventh or sabbatical year in order to bring it up to the requirements of the law of the Lord. Does the land ever get back these 70 sabbatical or rest years which the Jews had stolen from it? Yes, verily. "God is not mocked." The seventy years of the captivity are those years. Speaking of the duration of the captivity, the author of the Chronicles says: "Until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil **three score and ten years"** *(II Chron. 36:21)*. Now, reader, take the 420 years in which the land had no sabbatical years, and add to those 420 years the 70 years of captivity during which the land had an unbroken rest, and you have 490 years in all, or 70 seven-year periods. And in these 490 years, or 70 seven-year periods, the land had 70 rest-years, or one rest year for every seven years which was the full quota. So while the land got no rest at all during the 420 years, it is clearly seen how the 70 years of captivity compensated for the 70 periods of 6 years each during which no sabbatical years had been observed. Thus 70 years of captivity, plus 420 years of neglect—490 years in all—are equivalent to 70 sabbatical periods. In the 420 years the land had no sabbatical year, yet in the 490 years the land had its full share of rest-years. But it required the captivity of the Jews to bring it about.

Brother, do not attempt to withhold from God that which is due Him. It is poor economy. God will have His own in spite of anything we can do to keep Him from it. To the land it mattered little how it received its rest. Whether it came as a voluntary grant on the part of the Jew, or whether by the judgment of God in the form of 70 years captivity, it mattered little. But to the Jew it mattered a great deal as to how the land received its rest. To the world, brother, it matters little how your offerings come. But to you it matters lots. To give as a free-will offering is your blessing. To give because it is extorted from you, is your shame. Think of these things the next time you make an offering to the Lord.

THE PEOPLE WHO LOVE THEIR BIBLES

By Rev. Dinsdale Young, D.D., *of The Great Central Hall, London.*

You will always find that those who hold the faith of the Personal Return of the Lord are great believers in their Bible. I never knew a man yet who was what some call themselves, a "modern thinker" about the Bible, who was greatly enamoured by our Lord's Return.

I should not like the Lord to come and find me a critic of the Bible. I think that would be a desperately uncomfortable situation in which to be found at the Second Advent.

"What are you doing"? "Tearing Thy Book to bits, Lord in the name of Modern Scholarship"! I should not like to think that is the attitude of any of us.

It cannot be, if you believe in the Lord's Return, you may think that a curious thing to say, but I venture to say it is valid experimentally—that if you want to revive the old-fashioned, strong, deep, repentant faith in the inspiration of the Scriptures, then get a revived belief in the Personal Return of the Lord. It is inconceivable that a man who believes in the Lord's Return should not be a great Bible man.

I never heard of one of these men who was not a great lover of the Word of God.—*Life and Liberty.*

SHELTERED IN GOD'S WILL

To be out of God's will is to be in the devil's will.

Those who doubt God, those who are disobedient, those who worry, are out of God's will.

To be out of God's will is to rob God,—to rob Him of perfect obedience, of perfect trust, of unimpaired service, of unbroken communion.

To be out of God's will is to invite fear, unrest of heart, distorted vision, weakened will, seared conscience, disease of body and mind.

To be out of God's will is to make one an easy victim of temptation.

To be out of God's will is to cast our burdens upon others instead of upon God.

To be out of God's will is to rob others of service, and ourselves of peace; of health, of spirit, soul, and body; of God's best for ourselves and for others.

To be in God's will, and to abide there, is to be sheltered from every storm, from every dart of the evil one, from every foe seen and unseen, from every power of the enemy, and from every disturbing element of every kind.

To be out of God's will is to make in a sense impotent an omnipotent God, while to be in His will, is to make it possible for Him to work out His omnipotent will through His impotent instrument.

Which do we choose—to be out of God's will, or to be in His will and to abide there?—*Author Unknown.*

THE BIBLE

When the Bible is compared with other sacred books of the world, such as the Rig-Veda, the Zend-Avesta, the Buddhistical writings, the Koran, the Li Ki, the Shih King, the Yi King, and the Shu King, its superiority becomes more and more evident the deeper the investigator goes. Indeed, the marvelous character of the Book, with its unity and diversity, its simplicity and depth, its biography and song, its authoritative precepts and convincing logic, and its fascinating history and unique religious teachings, gradually becomes so overwhelming that the reader is forced to the conclusion that this is what it claims to be—the Word of God. These things the critics have failed to see. They have chased words with so much vigor that they have had no time for ideas, to say nothing of religious meditation. They have simply become obsessed with an evolutionary hypothesis which has rendered them blind and deaf to other considerations. No other book has ever done for men what the Bible has done and is now doing, and no other book ever can. No other set of books ever can. In this it is unique, and unique it will remain.—*Professor H. W. Magoun, Ph.D., in Bible Champion.*

THE POVERTY OF JESUS

"He was rich, yet for your sakes he became poor, that ye through his poverty might be rich" *(II Cor. 8:9).*

He had everything; He retained nothing, that He might share with us everything! Is that it? With humbled hearts, with tears of shame, we answer, Yes, it is thus. In the presence of this example all our gifts of love must fade and be forgotten. We have no heart to think of them. Have any of us become poorer than we were for His sake? What were our becoming poor to His? What are mortal worms to the eternal Son? Poor! Which of us has known voluntary poverty like His? Up to the measure of our consciousness of what we ought to be, are we perfect?—*Selected.*

THE MISSIONARY CALL

James Gilmour, the missionary who labored heroically for the Mongal tribes of North China, tersely put the matter of a missionary call thus:

"To me it is not, 'Why go?' but 'Why not go?' Even on the low ground of common sense I was called to be a missionary. Is the Kingdom a harvest field? Then it is only reasonable that I should seek the work where the need is greatest."

Dare we, who profess allegiance to Christ, quibble about a "call" when He has commanded, and when millions are still living in misery and dying in hopelessness for lack of so much as a gleam of Divine Light, and life, if we are able to go to their rescue?

—*Missionary Review.*

THE ANTIDOTE FOR SELFISHNESS

(Continued from page 3.)

him in the minds and estimation of others. He will give a man credit for what he does when it brings him profit or advances his own interests and honor.

Selfishness is a deadly foe to the Christian. It robs of joy, victory, spiritual power and holy usefulness. It is a prison that holds the soul in slavery and bondage, and a fetter that binds with strong cords and makes life a drudgery. The dry rot of modern Christianity is, selfishness, worldliness, love of ease, the pursuit of pleasure, the greed for money and the gratification of the desires of the flesh and of the mind. These things are dragging men down by the hundreds of thousands and are spreading a deadly blight over the entire professing church. So terribly prevalent is this spirit that one is often obliged to stop and ask himself, "Where is the true Spirit of Christ manifested these days?" Selfishness is found in the pulpit and in the pew. It has robbed the people of God, in many, many instances of the spirit of holy enthusiasm and self-sacrifice. The mighty have fallen before it and the weak have been entirely and wholly absorbed by it. It is the spirit of the times *(II Tim. 3:1-5).* It is the curse of the last days.

Selfishness is incompatible with true love to Christ and with seeking His interests. And it will cling until the heart is lifted out of it and above it by a superior passion. This can never be accomplished by the conventional kind of a religious life. Nothing can overcome selfishness except true love. The love of Christ filling the heart and flooding the life is the only real antidote for selfishness. The love of Christ transforms the life and lifts it above earthly and selfish things, merging it deeply into the interests of Christ and the things of God. There is no greater need among God's people than that of the real consciousness of Christ's love in their hearts and lives. This, and this alone will deliver them from the awful spell of selfishness by which the masses are held. Shall we not send up our cry unto our Heavenly Father, and plead with Him for such a manifestation of Himself unto us by the Holy Spirit, as will fill our hearts with the Divine passion of His love and lift us out of the ordinary kind of a Christian life? He is sure to respond to our prayers, if they rise from a real, deep, heartfelt need and are sent forth in simple, hearty faith.

FROM THE FOGS OF MODERNISM TO THE SUNLIGHT OF CALVARY

A Thrilling Story of the Conversion of a Society Entertainer, and Comedian.

By F. Spencer Johnson, *Director of the Life and Liberty Truth Campaign and European Fellowship, London.*

The Message Europe Needs

Concluding Chapter.

Multitudes on the continent of Europe are hungry for the message of the Cross. "Who will give us the Bread that cometh down from Heaven?" They do not actually use these words, but like a babe in its cradle they cry, yet they know not how to express their need.

When first the "Call" came to me to go and minister to perishing souls across the Channel, I held back. Like Moses, I manufactured many excuses. Yet, the patient Lord said: "Go ye." "But I cannot speak the languages, Lord," I cried. "Go ye," again came the "Call." Eventually, I found myself in the war-devastated villages of France, ministering the Heavenly Bread to homeless, hungry souls. He who had gone before to prepare the way, had both provided interpreters, and supplied the need for all the journey, according to His Word. Another "Call" came later on. This seemed utterly impossible. Not only the languages, but innumerable other difficulties flashed into my mind.

Again the Lord said, "Go ye," How patiently He waited for the heart's response, "Here am I, Lord, send me!" This time it meant penetrating as far as the Russian frontier,—journeying wherever Russian Refugees could be found in Central Europe, with the City of Warsaw as a center.

To my utter amazement the Spirit of God also led me to towns and villages thronged with Jews.

Left in the care of two Hebrew Christians in a remote part of Poland, I was compelled to go wherever these interpreters took me. Sometimes we slept on the floor in a kitchen. At other times we snatched a few hours sleep in chairs. It seems as if the Holy Spirit whispered, "You must see the Jewish people in all phases of their existence. You must not only get to know Jewish life as it actually exists today, but you must pray that you may truly love God's ancient people."

"Lord, Thou hast asked of me a hard thing," I responded. To love such dirty, repulsive people I felt was utterly out of the question! I shrank from it! My interpreters were genial and educated Christians. But the masses of Jews seemed to me to be a disreputable crowd of cheating, lying money-grubbers. Then came the startling thought as if from the Throne of God.

"For whom did Christ die?" Furthermore the Spirit of God brought to my mind many Scriptures which speak of God's Love for the Jews. I was reminded of the way in which Russia had tortured, imprisoned, and slaughtered the Jews. Bible Students had declared in my hearing that Russia would have to suffer the terrible judgments of God on account of her inhuman treatment meted out to His ancient people.

It was not until I prayed: "Lord, give me Grace to truly love the Jews," that my spirit found relief. What joy came into my heart! What expansion of sympathy for perishing souls! Words fail to describe! The bitter war-spirit made it exceedingly difficult to pray for the Germans, but that was not so stupendous an effort as to love the Jews.

Today we rejoice in looking out upon all the nations "for whom Christ died", as brothers and sisters, to whom we are privileged to take "The Bread of Life," and lead them to know who loved them, and gave Himself for them. It was our joy to witness the wonder-working power of the Holy Spirit among many nationalities.

In the Russian villages of Poland we spoke and sang to crowded gatherings in farm-houses and barns. No modern "skeleton in the cupboard" preaching would meet the need of these desperately hungry souls. Behind the ritualistic practices of the Greek Orthodox Church, Modernism hides itself.

As soon as the Russian peasant is converted, his eyes are opened. "The New Birth" reveals modern infidelity to the poor illiterate believer. He learns to sing the old hymn:

"At the Cross, at the Cross
Where I first saw the light."

"The message of the Cross" was what they were coming to our meetings for from long distances. One can never forget the yearning eyes of those Russian peasants. They thanked me with handshakes that vibrate still in my memory. I could not speak their language, but the believers of all nations know the language of Heaven. The Holy Spirit has formed one vast fellowship. We are one family. The Cross of Christ is no vague crucifix. The fact of Calvary is an ever-present power to bind our hearts in love. Here Modernism fails. Man-made cults mystify and bring confusion to those entrapped. Nothing but the Atonement of our Lord will meet the crying need of Jew and Gentile of all nations. Ten thousand difficulties surround the task of capturing Europe for Christ. Yet, let it never be forgotten, the man who has the true Calvary Love burning in his heart, will always command a hearing. It cannot be otherwise. He is a Spirit-filled Messenger.

The history of religious revivals usually reveals the intense enthusiasm of the common people, who in the days of our Lord's ministry, "heard Him gladly".

The rich and proud nobility (speaking in general terms) ignore and despise revivals. Fifty years ago, in Russia the Spirit of God moved upon the hearts and consciences of the Russian aristocracy. One by one they yielded their allegiance to the Saviour.

In those days it meant suffering the loss of all things "for Christ's sake." I consider it a privilege, indeed, to have met some of the survivors of that memorable revival. Among the prominent converts was Count Korff, who has now reached the ripe age of eighty-four, and today his heart burns with a passion for souls. Dr. McCaig of London, who has visited Russia many times says of him:

"Count Korff is one of the historic figures in connection with the early Evangelical beginnings in St. Petersburg (Leningrad). When Lord Radstock went to Russia to preach the Gospel, Count Korff, at that time a high official of the Tsar's regime, was one of the group of converts from the Russian aristocracy. As the revival spread, subsequently he and Colonel Paschkoff were banished by an Imperial decree from Russia."

My wife and I feel we have been highly honored to have had this dear old saint in our house for a brief period, in the days of the revival. Count Modeste Korff caused the priests much anxiety. He, too, like this friend, Colonel Paschkoff, turned a deaf ear to all the threats and bitter persecution heaped upon him for preaching Christ to the common people. The authorities were dumbfounded. They could not understand his persistency. Count Korff's influence in Royal Circles of Society was apparently being thrown away for this "New Religion!" Could this be true? Nevertheless, the Count boldly declared that the "Peace of God" that he had found in the Gospel of Jesus Christ was a reality not known in the Greek Orthodox Church. God had called him to win souls "out of darkness into His marvellous Light".

There were others, also, who were brought to Christ in Russia in the days of the Czar, who have sat at our table. What inspiration we have had from their beautiful lives! The foundation truths of the Gospel, usually trampled under foot by the arrogant modernist, were meat and drink to their souls. We said one to the other, when they had departed: "What a striking rebuke to all who deny the Divinity of our Lord, and His sacrificial death for our sins!"

Let us picture for a moment what it actually meant to those converts who held important positions in Russia in those early days. Count Korff and his family were eventually banished. But all the power of so-called "Holy Russia" could not close the

lips of this brave soldier of the Cross. From that time to this very hour, he has not ceased to preach and to teach the "Unsearchable riches of Christ". Today, at the age of eighty-four, he is to be found telling the good news to Russian people in Switzerland, cheering the distressed Refugees, and ministering to their needs as far as God's people make this possible. The Countess and her daughter are devoted Christians, and rejoice in witnessing for their Saviour.

"These are they which follow the Lamb whithersoever He goeth" *(Rev. 14:4)*. Are we not ashamed of ourselves, and of the poverty of our own lives, as we think of Russia's heroes of faith? The eleventh chapter of Hebrews becomes intensely real, as we make comparisons.

Let us paraphrase the 32nd verse. "And what shall I more say? For time would fail me to tell of Princess Leiven who turned her ballroom into a Meeting Hall; of Madame Tchertkoff, who was bold enough to witness for Christ to Edward, then the Prince of Wales, when she visited the Royal Palace in England; and of the Kruse family, so deeply religious outwardly before they found Christ as 'The Way, the Truth, and the Life',—but after their conversion, they all lived lives of quiet consistency, the fruit of which abides to this day."

How true also is Hebrews 11:36—"And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments".

They were sent to Siberia. Some died on the way. Others died and were buried like dogs in that land of death and hell, of whom the world was not worthy.

When the whole authentic history of the Work of God's Spirit in Russia is completely written, we shall understand in a fuller measure the glorious Gospel of the Grace of God. Call it "Fundamentalism," or whatever you will, it stands "the fire." It inspires and ennobles its adherents to lay down their lives for the brethren. The Cross produces martyrs. Doubt produces death. Moderism is only another name for the Science of Doubt. From Danzig to Belgrade; from Paris to the Russian frontier; in Upper Silicia; Germany, Poland, and in Yugo-Slavia we have seen with our own eyes the awful need of these vast multitudes. God is calling for men and women, who, like the Apostle Paul will dare to declare, in the teeth of Satanic opposition, "I am determined to know nothing among men save Jesus Christ and Him crucified".

The Greek Church has failed. Its gaudy pictures and ritualistic performances may blind the minds of the unwary. Her modernistic, smooth-tongued leaders, with their camouflaged priestcraft, will be exposed as the Light of Calvary's Cross reaches the hearts of the people.

How shall these things come to pass? Let all who know the power of the Name of Jesus reply: "Lord, I will give myself to prayer as never before. I will make time for intercession. I will lay hold of Thy promises on behalf of Darkest Europe."

Finally, to all who have followed my story from its crucial point when I found the Saviour, I plead for your co-operation and fellowship in prayer for the development of plans and purposes which the Spirit of God has laid on my heart.

In the providence of God we have now moved to a place near London, and hope to be in closer touch with the workers in Central Europe. Already we have had callers from Russia and Poland.

Brave David Glass laid hold of me, while I was in Baltimore, and held me tight to John three-sixteen; and through that simple Gospel Story the Lord saved a soul from death, and brought a perishing sinner from the pit of corruption.

Today the large cities of Europe are perplexed concerning their University students. Modern infidelity is damning a vast host. As I contemplate the situation, I am crushed under the tremendous burden. One Scripture gives me great hope "Ye shall know the Truth, and the Truth shall make you free". But how shall the Truth reach them?

The printed page can lay hold of multitudes. For a number of years we have sought to publish "The Truth," and scatter it broadcast among the nations. We have only touched the fringe of the stupendous problem. It seems but a drop in the mighty deep. Our "Truth Campaign" has already brought light and new hope to numerous nationalities. Thank God for what has been accomplished! The Word of God is still the "Two-edged Sword" to cut the vague speculations of Modern infidelity into a thousand shreds!

Will you not kneel down in the presence of your Saviour? Think of His dying Love for you. Gaze at His wounded hands. Behold His bleeding feet! Hear Him say: "All this I did for thee. What hast thou done for Me?" Plead for Europe's millions in the spirit of that Cross. Kneel in the stillness of His presence until you realize the solemn fact that:—

Nothing but the Truth can save the situation.
Nothing but the Truth can satisfy the starving souls.
Nothing but the Truth will bring joy to the heart of God.

(Conclusion.)

(All rights reserved).

FROM BAPTISM TO BAPTISM

From the baptism in Jordan to the baptism in Jerusalem; the former, of Jesus, the latter, of the "one hundred and twenty"; the former, by water, the latter, by the Spirit; the former, just nineteen hundred years ago, the latter, nineteen hundred years ago three and one-half years hence!

"The turn of the year," says "The Sunday School Times" of Philadelphia, "marks an anniversary of stupendous importance—an epoch in years . . . . . Surely we should ask God . . . . . to hasten that revival of the whole Body of Christ throughout the world for which countless thousands are praying." Many "will make it the occasion of petition for a mighty outpouring of the Spirit of God upon the entire Church," says "The Christian Herald" of New York.

Who alone can bring the Church's revival to pass? **God!** Who alone is able by Divine grace to move God to revive the Church? **The praying man, the praying woman, the praying child!** The man, the woman, the child whose heart is right with God *(I John 3:20-22)* and whose will is in harmony with His will *(I John 5:14, 15)*. "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" *(Ps. 24:4)*.

The Divinely ordained instruments of revival and evangelization are (1) The Seed, (2) The Sower, (3) The Supplication *(Ps. 126:6)*. When these three are all present, God's Word says that the results are both sure and permanent.

Does it not seem strange that **God's** plan has been so long overlooked? That the "every creature," prayer-accompanied sowing of the "precious seed" of the Word has not long ago been seriously undertaken? **That, for example, a copy of John's Gospel,** one of the most precious parts of the "precious seed," **has not ere this been placed in the hands of every man and woman and boy and girl in America?**

What except God's method is able to effectually check sin, and crime, and lawlessness, and rationalism in the Church, and the mad rush after worldly pleasure, and the overwhelming tide of iniquity that is sweeping over the land, spreading moral wreck and ruin through every community? Nothing else can! **But this will!**

"I have heard thee in a time accepted" *(II Cor. 6:2)*. Is **this** the "time accepted", this opening year of the three and one-half year period? "Behold, **now** is the accepted time; behold, **now** is the day of salvation"!

World-wide, man's need! World-wide, God's love! World-wide, this call!

Pray for World-Wide Revival and Evangelization!

THE NATURE OF GRACE

To do evil for good, is human corruption; to do good for good, is civil retribution; but to do good for evil, is Christian perfection. Though this be not the grace of nature, yet it is the nature of grace.—*William Secker.*

Missionary Department

GENTILE SECTION

PERSONAL TESTIMONY OF OUR NEWEST MISSIONARY

Zion Hill, Penna. Jan. 15, 1927.

Jesus said, "Come unto Me all ye that labour and are heavy laden and I will give you rest" *(Matt. 11:28).*

It was my privilege to be born and reared in a Christian home. Yet I realized my need of a Saviour and found peace and rest of soul in Jesus before I was nine years old. I was only a child, but the love of Christ within went out to others, and I longed to bring souls to Jesus. The Lord gave me a strong desire to be healthful, and to serve Him acceptably. Hearing a missionary from Armenia tell of the need, and how the people were hungry for the Gospel, I thought if I were only there I could go from house to house or from hut to hut and tell them about Jesus.

As I grew older the desire did not leave me, but I also felt I was far too insufficient to become a missionary and I often tried to get rid of the call by thinking that it was just my own desires and longings. In the meantime I tried to witness for the Lord where I was. I taught a Sunday School Class, and was active in the Church, and Home Department Work.

But the Lord gave me no rest till I was willing to step out on His promises, in spite of all discouragements. The verses, "Certainly I will be with thee" and "God hath not given us the spirit of fear,

L. Edna Kauffman, Rev. Chas. Lukesh and Miss Hollas, working together in Czechoslovakia

but of power, and love, and of a sound mind," were a great help and blessing to me as I walked in the revealed path. There have been hard places, but God has proved Himself faithful, and through them I learned to know Him better. I was privileged to attend the Missionary Training Institute at Nyack, N. Y., and graduate from its course.

The way did not immediately open for me to go into the Foreign Service, yet I felt sure that God had led me thus far and that He would open the way in His own time and way. I realized there was a great need in our country and I was willing to be used anywhere. I witnessed for the Lord and waited on Him to know what He would have me do. Then I heard of the need in Czechoslovakia, and I said: "Yes, Lord, if this is Thy place for me, reveal it to me, and open the way."

The way has been opening step by step, and if the Lord wills I shall sail for the part of the Lord's Harvest Field above mentioned the beginning of next month. I ask an interest in your prayers for the work and the workers in Czechoslovakia and the entire Harvest Field.

Yours for souls,
L. EDNA KAUFFMAN.

WHAT WILL HE SAY?

We say, and believe, that the Lord is coming soon. What will He say to us about India, after 300 years of the white man's reign? What will it profit us then to speak of railways, telegraphs, banks, hospitals, schools and colleges and all other evidences of civilization —if there be no evidence of the Triumph of the Cross, no Evangel of the Gospel?—J. C. WILLIAMS.

STORY OF BROTHER AND SISTER HILL

(These good missionaries, who have been serving the Lord so faithfully in Roumania for seven years, have recently enlisted under the American-European Fellowship, at the request of the Moody Memorial Church, which has been "holding the ropes" for these two and many other faithful workers on the field.—*Editor.)*

Siret, Bucovina, Roumania,
December 1, 1926.

How we came to Roumania.

We left Chicago on Nov. 17, 1919, in order to proceed to Odessa, to open headquarters for the spreading of the Gospel in Russia. After a long and tedious journey, being delayed in three cities,—New York, Paris and Brindisi, Italy,—we finally left the latter port on a steamer bound for Odessa. At that time we sailed only in daylight, on account of numerous mines still in the sea. Every night we sought a harbor.

After two days we reached Constantinople, where we were again delayed four days. Two days later we arrived at the port of Constanza, Roumania. At this point we received information that the Communists were only twenty miles from Odessa. Passengers on the boat, English army officers, and an English lady, begged us not to proceed further. We therefore asked the dear Lord to show us His will. He showed us that we should disembark.

Might Have Lost All, but God Guided

I then went to the Allied Officer in charge of the port of Constanza, and asked for authorization to disembark, owing to the danger of proceeding to Odessa. This was granted, and later events proved that it was indeed the Lord's leading that we stayed in Constanza. In two weeks' time, to a day, the Communists captured Odessa, and all foreigners were loaded on the American and British warships, with only hand baggage, leaving everything else behind. Had we gone on to Odessa, we would have lost everything except what we could have carried.

Not speaking the Roumanian language, we sought some English speaking people in Constanza, and found to our joy six or seven representatives of the American Red Cross, who had large stores for distribution among the Roumanian population for relief purposes.

Not the Lord's Work, so He Resigned

Not knowing how long it would be before we would be able to proceed to Russia, I yielded to the request of the Red Cross leaders and took charge of their warehouses, as they were very short handed. This was not the Lord's work, though, and we had left the States to go about our Master's business. So, after three months, we left Constanza and journeyed to the capital of Roumania, Bucharest.

Here we tried to rent a hall for evangelistic work, but could find nothing except one place which we could have rented for two nights a week, but at the exorbitant rental of about $60 a night.

Opportunity was given, though, to do some work among German speaking people there, as holding meetings in the German Deaconess Hospital, where I had the privilege of conducting Bible classes for the deaconesses.

For four years I did evangelistic work among the German speaking inhabitants in different parts of the country, after realizing that there was no chance of getting into Russia, probably for a long time to come. After definite prayer asking the Lord to show us whether we were to stay in Roumania or return to the States, we had the assurance to launch out in this strange land, not speaking the language, and not having the faintest idea from what human source we would receive any support. But, oh, how good our blessed Lord is! He has cared for us now, far above our deserts for seven years, and has seen fit to use us to point others to the precious Saviour! To Him be all the praise and glory!

Ministering to Five Nationalities

My dear wife has been greatly used among the women. She, being a trained nurse, has been used, not only to instruct them in spiritual things, but has also been able to teach them a great deal regarding the care of their children, their own health, etc. After four years of evangelistic work, traveling most of the time in wagons, on foot

and by train, we were asked to move to our present location, "Siret." This part of the country was formerly a part of the Austo-Hungarian Empire. Here we labor among Germans, Roumanians, Russians, Poles and Jews. The Lord has graciously blessed the seed sown, and we have visible results for which to praise Him. We are more than ever convinced that "He is able" and find that we need not worry about anything, but can "cast all our care upon Him".

Our meeting here is attended by five nationalities, and we have to preach in three languages, i. e, German, Roumanian and Ruthenian (Russian). The Sunday School, Bible Classes, and all meetings have to be conducted in these three languages.

Appeals for Intercessory Missionaries

We solicit the prayers of all Believers, that the work here may be carried on without hindrance in the future, as the enemy is very busy, because precious souls are being borne into the Kingdom. At some future time we will send more information regarding our problems. In the meantime pray for us dear brethren, becoming intercessory missionaries, and in that way strengthen our feeble hands, for without much prayer we can do nothing. We greet you all in His blessed name, praying for you constantly.

R. W. and L. V. HILL.

BROTHER STETLER ARRIVES ON THE FIELD

(Brother Stetler is another of our Moody Graduates, and has just begun his ministry with Brother and Sister Hill in Roumania. Please add him to your prayer list, for he is worthy and will need your aid. You can see how his ministry began on the trains, even before he arrived on the field.—*Editor.*)

Siret, Roumania, Dec. 24, 1926.

DEAR BRETHREN:

Want to notify you that I have arrived,—after 11 P.M. last night, —in Siret. Received Visa from Warsova and all is O. K. Had some blessed time of fellowship with dear Brother Hill and family, who were very glad to see me, after such a long delay.

Later on I shall be able to give you a little more detailed account of the work here, and trust to report regularly. Should like to acknowledge the receipt of $75. Brother Hill mentioned to me that it was better to send New York draft, as it would be cheaper, for he says two or three dollars will be lost otherwise.

Both on the train and off the train, I had opportunity to make Jesus known to some troubled souls who were in great anxiety. Yesterday I spoke for about two hours with an artist who is well known for her paintings, The people are extremely poor, the winter ever so cold,—the Gospel so much more blessed.

Now receive true Christian love and a Happy New Year.

FRED STETLER.

DOBRININ GOES ON A MISSIONARY JOURNEY

The Apostle Paul undertook missionary journeys to preach the Gospel, and he was accustomed also to write Epistles to the Christian groups in many places. Pray that Brother Dobrinin may be a faithful witness to the same Christ during his journeying and in his epistles.—*Editor.*

Dorpat, Esthonia, Dec. 11.

Russia Evangelization Society,
New York and Philadelphia.

DEAR BRETHREN:

I have been traveling in Esthonia for some weeks, and can report that we have many blessings in the Lord, Glory to His Name! I am very much occupied with preaching and visitation and other labor day and night in the different places. The Lord's harvest fields are very wide, and the need everywhere seems great. Full and I hope interesting details I will communicate to you later.

My wife has written that your help in the sum of 2907 Finnish marks has been received for the support of the work. With prayers for you all, I thank you deeply.

Selections from the Magazine

It is a pleasure to quote some things in our magazine, No. 2, 1926: "Faithfulness, to the Gospel of Christ," "Earnest Appeal to the Fainting Believer," a poem; "Fleeing from the Power of Sin," a deeply spiritual article translated from the English; Experience of Christians taken by Chinese bandits; "Christ Our Sanctification," an article by J. W. Kargel, the oldest blessed Gospel preacher in Russia;* "Jonah and the Whale," by Pastor Jack; "Threatening Atheism," describing the Association of American Atheists; my travels to the Arctic Ocean; Short and most interesting and important news from the Lord's harvest fields among the Russians in the eleven countries where this magazine circulates.

*Brother Kargel wrote of his own personal experience, the cause of weakness among Christians and freedom through accepting not only God's gift, but through accepting Christ Himself.

Laboring with His Own Hands

In order to get this magazine out and into the mails, I worked altogether eighty hours, in making stencils, printing the pages and assembling them together, etc. Over 400 copies were mailed, the entire work from beginning to end being the labor of my own hands and those of my family, with the exception of the photographs and the first printed page. The sketch for the village scene was made by my daughter, yet a school girl. I have only a cheap duplicator of very primitive construction, so you can imagine my difficulties in securing equal ink distribution, good impressions, etc. I am sure that the Lord will help me to shortly arrive at a better outward appearance for the magazine. Surely it deserves to improve, for I am sending it to Russian believers in all countries, and it is a great help to them spiritually.

Inspired to Continue the Good Work

I have already received good letters of thanks from believers. They are very happy to receive the paper, and its evident usefulness to the people inspires me to work on with all the strength of my heart and head. It seems to me that, under the conditions which exist in the Russian settlements of emigrants everywhere, the paper is the best means by which I can regularly use my forces for the benefit of mankind, and I assure you that such opportunities for service are a deep gratification to me. My prayers go out with these papers, which are distributed free of payment or cost to those who receive them. I ask that you will pray God's blessing on this new labor of love for Him.

For the New Year, I send you all, dear brethren, best wishes in the Lord. I am praying for you. I have for you a very interesting translation of the history of the Russian Bible, which I shall send you later. Truly yours in the Lord's service. A. DOBRININ.

THE BLESSED WORK OF OUR BIBLE WOMEN

MISS ANN L. MISHKOVA WRITES:

I can hardly realize how quickly the time goes, especially when one is so busy. Three months have passed since my last report. Not long ago, when I was getting ready for our mother's meeting, I picked up a magazine from my table, and this is what I found:

Live as You Pray

I knelt to pray, when day was done
And prayed: "O Lord, bless every one.
Lift from each saddened heart the pain,
And let the sick be well again."

And then I woke another day
And carelessly went on my way;
The whole day long I did not try
To wipe a tear from any eye;
And did not try to share the load
Of any brother on my road.

I did not even go to see
The sick man just next door to me;
Yet once again when day was done
I prayed: "O Lord, bless every one."
But as I prayed, into my ear
There came a voice, that whispered clear:

"Pause, hypocrite, before you pray,
Who have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below."

And then I hid my face and cried:
"Forgive me Lord, for I have lied;
Let me see another day
And I will live the way I pray."

What a lovely poem! Just the thing I needed. And that was the subject of my meeting that afternoon, "Live as You Pray." I translated it into the Bulgarian language, and read it to the mothers, and they liked it very much, for after all, of what use is our religion, if we do not put it into practice in our every-day life.

Tired of Forms, but Looking for the Life

The human heart is hungry, longing for something better; we are giving the people Divine messages, but that is not enough. What these people learn about God and our Saviour, Jesus Christ must be exemplified in us. That is what I hear almost every day, going on my rounds: "We are tired of a religion of forms. We want to see 'life' in those who call themselves Christians."

Compelled to Move, but God Leads the Way

The Lord is blessing His work, and I have been happy during these three months, just because I have been able to make others happy.

(Continued on next page.)

The more busy I am in lightening the burdens of others, the less time I have to stop and think about myself and my own needs. And it just so happened in the busy time, that my land-lady told me that I must pay a higher rent for my little room. I told her I could not do it, and, of course, it meant, that I must leave the place and look for another room, so that night, just before going to bed, I put the matter before the Lord, for I believe that He takes interest in all our troubles, no matter how small they may be.

Two weeks passed and I had not settled the question about the room. One Sunday morning, after the service, a man came to me and said: "Miss Mishkova, I hear you are looking for a room. Did you find one?" I said, "No sir, I have one in mind, but have not decided on it yet." "Well," said he, "my wife and I will be away for two or three months, and we want you to come and stay in our home with the student girl, who is our helper." I just thanked him and said, "It is an answer to my prayers." So for a time I am not going to worry about a room, and as for the future, He will provide. I am just mentioning this to show you how the Lord takes care of us, when we give ourselves to Him for service.

Has Been Ill, but Labors On

I have had a season of illness, during which time, not a day passed that I have not visited homes where there was a sick person. And more than any other time have I visited hospitals. A girl of my Sunday School class was ill in the hospital and I used to go every Thursday and Sunday afternoon to see her and the other patients. One Thursday, when I came to the hospital, the nurse told me that she was very ill, and I could not see her. "Well," I said, "may I see her sister?" (who was with her at that time). I was informed that I could.

God Answers Prayers for a Sick Girl

She came out, took my hand and with her eyes full of tears and in trembling voice said: "Oh, my dear friend. Mary is very ill. I don't think she will live. She has suffered much, but just pray that she can finish this life more peacefully." For a moment, I did not know how to comfort her, but the thought came to me: "All things are possible with Him." After a little talk with that sister, I promised that I would remember them both before the Lord. That evening was our prayer meeting, and we all prayed about the girl, that if it were God's will, she be restored to life. And praise the Lord, the very night we prayed, she felt a little better, went to sleep for a while and since then she has been improving. The last time I saw her, she was bright and happy, and told me that she will now work earnestly for the Lord.

Another Case, Given Up by the Doctors

A mother was dangerously ill for over a month. I used to go and see her. One Saturday evening, I went to see how she was getting along. Her old mother who was caring for the one-year-old baby, was crying. I inquired how her daughter was, and she answered: "She is lost to me, for the doctors have no hope for her." "Oh," I said, "but when the doctors say there is no hope, there is One above every earthly doctor, and He can give life if we depend upon Him. Can't you leave her in His arms?" The old lady did so, and now her daughter is better.

Find True Happiness in the Lord

"Well, I can't relate here all the cases I have come across, and how through the sickness of some dear one, Jesus Christ has been revealed to many a hungry soul, and how many of them have decided to live the Christ-life, and to know more about Him, for they see that only in Him and through Him one can really be happy. And after such a day of visiting from house to house trying to comfort and help the needy ones, I thank the Lord that I have the privilege to work for Him. I thank Him that I have Him, for to have Him is to have all one needs. I think it was one of Dr. Jowett's short prayers I read in a small book: "My Father, help me to remember that I am a member of a great family. May I keep in mind the vast necessities of the race. May we come into a living Kingship in Jesus Christ, our Lord." This has been my prayer these last months, to keep in mind the needs of those around me, to help and to strengthen the feeble ones, and I have felt very sad, that I have not been able to help them more materially.

A Long and Sad Story of Trouble

May I just mention another case. The story is very long and sad and it is the first of the kind that I have come across.

A girl of fifteen, who lost her parents and had no relatives whatever, came to Sophia to be a servant. First of all, she went to a Jewish family, but they treated her very badly. She had to run away from that home. After several harrowing experiences, I found her in a small wooden barrack, worn out, frightened and helpless. The story is too horrible to relate in detail, but I am just wondering how I can help these young lives. They have no homes. Once they are out of the hospital, they are again thrown into the path of temptation. **The need of a home, where such girls could find a shelter until they could be placed to work in different places, is vital. Such an institution is not in existence in Bulgaria. Won't you pray about this.**

Report of the Regular Meetings

The girls in my Bible class have been very regular. We are studying the Old Testament, in which they are interested. The mothers' meetings also are attended very well. A fortnight ago at our prayer meeting, one of the mothers asked me if she could read a letter which she has received from her sister. She began by saying: "I have had great sorrow and trouble this week, but today I got this letter, which made me ever so happy, so I forget all about the trouble I had. My sister was not a Christian. She did not believe in God, and just listen what she wrote me:

"My dear sister: I am writing this letter to tell you the happy news that today is the most glorious day for me, for I have found Christ. Last night I went to hear Rev. Paul L. Mishkoff of Philippople, who has come to our city—Pleven—to have revival meetings. The largest hall in the city was packed. All the seats were taken, people were standing, and many had to go back, but I was fortunate to be inside and hear him speak. Oh, dear sister, I can not express with words what the meetings were. I wish you were here. He is sent from God. He spoke and spoke and we never got tired. He gave us the Gospel. He showed us the Path. He offered us the Christ, the Truth, the Life. I have accepted Jesus Christ as my own Saviour, and I am born from above. Oh, I am so happy now! Thank God for sending Pastor Mishkoff to our city. I shall go again tonight to hear him, but I have to go early, because half an hour before the meetings, every seat is taken.'"

I was very glad to hear about the conversion of that sister. Oh, I pray and long that the little we do here for our Lord may be blessed by the Master and Lord of the great harvest. I pray that He may use me that I can be used to win others. The "harvest is white," the work is great and the time is at hand. "Lord, let me live another day, and I will live the way I pray." Please pray for me and for the work I am doing, and for those who are being regenerated.

Serving the Lord Day after Day

MRS. TSVETA MECHENOVA, OUR SECOND BIBLE WOMAN WRITES:

"From May 8th, 1924 to October 31st, 1926, I have visited 17,115 homes speaking to 47,284 persons; had 7,491 children in my Sunday School, 290 women's meetings with 3,958 women. 282 times I went to the hospitals and mothers' home, distributing 7,498 tracts; 239 New Testaments; 43 Bibles; 474 Gospels; 53 'On Life's Threshold;' 60 'Pilgrim's Progress;' 80 'Jesus is Coming.' I have helped many poor women with 6,623 Leva. I have visited the villages of Boyana, Slatina, Krasnoselo and Pavlovo, speaking six times in open-air meetings, and distributing many Gospels and tracts. I have done wonderful work in the saloons, speaking and giving away Christian literature. One night, with the help of a policeman, I saved a girl from the hands of drunkards.

Bible Woman Doing Pastoral Work

"The priest of one of the villages having refused to perform the burial service of a little child, because the parents were poor and not able to pay him, I was invited by the parents to do it. Of course, I had the opportunity of speaking to them of God's love and our eternal home. In the village of Boyana, after the open-air meeting, I was invited to speak in the Orthodox Church. The priest said to me: 'Our village needs a Christian worker like you. The people here know nothing about Christ and His saving power, and you will do a great thing if you visit us often.'

"Brethren and friends, I need your prayers in this time of great opportunities for the Lord's work. Please, pray for me that I may go on more faithfully in the name of our Master."

Before closing the letter, let me say only one word more. Fifteen dollars a month will keep one Bible Woman in the field. There are four women ready and willing to give all their time for this great work in this needy corner of the globe. Will you help? This is a Macedonian call. Come over here and help us!

PAUL L. MISHKOFF.

THE LAND OF HOPE: EVANGELISTIC CAMPAIGN IN BULGARIA

In God's good providence we began our Fall Evangelistic Campaign in Bulgaria, and I have the joy of telling you that there are abundant signs in many parts of this country for the coming of deep and wide revival, and that God is greatly blessing our Evangelistic efforts.

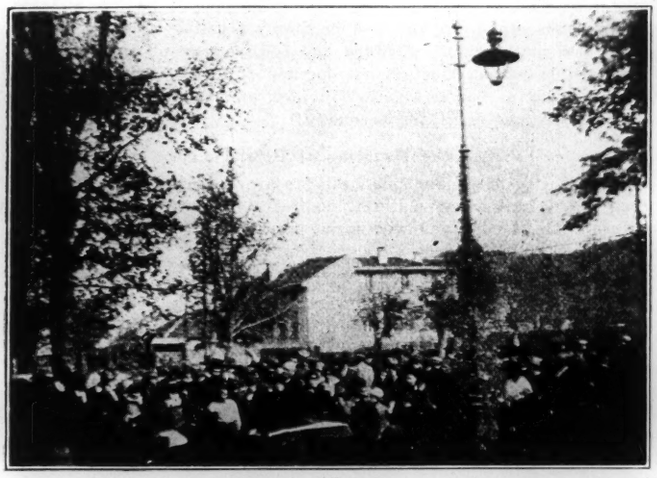
The meetings in Pleven and in Gabrovo will stand out in the memory of all who took part as an inspiring event. The largest halls have been taken everywhere. Enthusiastic crowds, reaching up to thousands, blockaded the meetings. It was all at high tension, and the responsive spirit of the gatherings reminded us of the early days with their unrestrained fervor. Long before the time for commencing the meetings, great crowds assembled, and many were turned away.

Good Words of Priests and Officials

It soon became evident that the Holy Spirit was present to convince and convict. The large congregations listened very attentively to the stirring messages and to the definite warnings, night after night, for twelve days. The speaker emphasized the need for individual heart-searching, also reminding his hearers of the uncertainties of life and the realities of death and the hereafter.

The National representative, Mr. Milkovski, of Pleven, who attended all our meetings in that city, said to me: "Your evangelistic meetings are a mighty force for righteousness."

Eleven priests attended regularly. Priest Moneff invited us into



PAUL L. MISHKOFF (CENTER FRONT) PREACHING TO 1500 PEOPLE IN BULGARIA

his home and of the many things which he said was this also: "We are one in Christ. Now is the time when you, the Protestants, and we, the Greek Orthodox, must come together to work for the Kingdom of God."

Another priest named Tasheff, said: "Next time when you come to Pleven, you should come right away from the station to our home. There is a room for you always in our home. You must not go to the hotel. If you don't do this I will get angry with you."

I had the honor of speaking to 800 students and nine teachers in the state Gymnasium of Pleven. My subject was "Christ and the Youth." At the end of my address, the president of that large national institution said "You must come again very soon. You can't imagine how great the influence of your words is upon the hearts and souls of these hundreds of students who listened to your pleadings with deep interest."

The Fine Fruits of Salvation

A young teacher, an atheist, sought a private interview, during which he made a decision. A young girl who used to go each night to play the piano in a large saloon and in a theater, confessed her sins, promising to lead a clean life, not going any more to these dangerous places.

A man of forty-five was trying to get a divorce from his wife. His home was a most unhappy one. He came to me and said "Pastor Mishkoff, I have broken up my home, and have come to the end of my resources, and could see only suicide as the way out of all my difficulties. But now, after I heard you speaking of the great love of God, I wish to confess my sins before you and give myself to Him who is able to save to the uttermost." We knelt down and he cried as a little child. He confessed all that he had done in the past, and asked forgiveness of the Lord. When he arose he was very happy, and he returned to his wife and his three children to lead a new life. Four young ladies who have lived very careless lives, sought the Lord.

Tracts and Books Aid the Ministry

Hundreds of copies of "Pilgrim's Progress," "Holy War," "Jesus is Coming," "The Simple Life," "On Life's Threshold," "What think Ye of Christ?"—all of which are our own publications,—were sold, and hundreds of Gospels and tracts were given away. The whole city was talking of the powerful influence of our meetings. We thanked God for all He did in Pleven, and went to Gabrovo, (Bulgarian Manchester).

(Concluded in next issue.)

MR. MISHKOFF PLEADS FOR HELP FOR DESTITUTE REFUGEES

Philippople, Bulgaria.

DEAR FRIENDS IN THE LORD:

I enclose a large picture which speaks for itself. Thirty families have been compelled by violent measures to leave their homes and seek refuge in Bulgaria. They are coming from Greek Macedonia. Here is the whole history of their great tragedy:

"The Greeks set the whole village on fire, one of them told me, and in order to save our lives, we fled to Bulgaria. All that we could take with us you can see for yourself. We had homes, clothing, cattle, agricultural implements, but now we have only one or two rags. We need daily bread (our women are begging from house to house for a piece of bread), we need clothing, medicine for sick babies, and first of all, we need shelter. More than a month we are sleeping under the blue sky, and as you see, our roof is a rag."

Their Roof Is the Sky

Yes, I have seen them many times since they came. Their camp is situated by the stone wall of a rope factory. Thirty days and thirty nights they are under the open sky, and nobody cares for these unfortunate people. Abandoned to the will of fate, without a shelter and without food, the bitter cold of winter intensifies their misery. Despite all our efforts already made, the children and women are still in peril of starvation and death.

In the name of Him who took a little child and set him in the midst, will you not extend a helping hand?

Remember this. While we are rejoicing, happy in our family life, helpless children are perishing for want of food and clothing.

What better cause could there be than this—to save the lives of these refugee children?

One must come in direct contact with the wanderers in order to realize the vast tragedy of starving refugees. They are homeless, helpless, foodless, and hopeless.

Your help is urgently needed, and invited.

Yours in the Master's service,

PAUL L. MISHKOFF.

CHRISTMAS COMES AFTER NEW YEAR

(This is the fifth year, I believe, since this winter food and clothing relief work was instituted in the Bulgaria District. Brother Mishkoff was made Treasurer of the Local non-denominational relief committee, and has also been able to minister splendidly to these needy refugees through gifts of money and clothing sent by American friends. Send gifts for relief to the American-European Fellowship, 704 Schaff Building, Philadelphia, and clothing gifts to the same organization, 1521 Cherry Street, Philadelphia.—*Editor.)*

Philippople, Dec. 26, 1926.

MY DEAR BROTHER SMITH:

We are preparing 500 grocery parcels,—bread, rice, butter and soap,—for 500 Refugee families, to be distributed at Christmas time. You know, I believe, that the Christmas season is celebrated here according to the old calendar, Jan. 7-9, 1927. You see, we have New Year first, and then Christmas!

These 500 parcels will cost 45,000 leva ($350). The money is being raised among the people in this city.

The free distribution of food each day to 1000 of the poorest people at our five kitchens is a good relief work, but we urgently need funds in order to continue the operations. Please ask our American friends to help generously.

A long report follows on our recent evangelistic campaign.

Yours in Christ,

PAUL L. MISHKOFF.

Missionary Department

JEWISH SECTION

LIFE OUT OF DEATH

The Fruit Is Real Trophies (I Thess. 2:19)

One night Brother Gitlin, returning from Warsaw, greeted us in the dining-room with a radiant face, saying, "I've brought an Angel and Love with me tonight." I glanced about for the angel, and saw only two rather ordinary looking Polish Jews. Soon we learned that the name of the first in Hebrew Mr. — means 'angel' and the name of the second Mr. Liebhaber in German means 'to have love.' Today they are both saved and are flaming Evangels of the Gospel. Listen to their testimony! Mr. — has been in Russia as an organizer of young Communists. He was disappointed with Communism, when he saw it in practice, though it was his ideal in theory. When he saw Poles, Russians, and Jews living together in peace, sharing things in common, and loving each other (as a rule the Poles and Russians hate each other and both nations have massacred the Jews) he said, "This is the Communism I've been seeking." He prayed and a power he could not understand struck him on his knee, forcing him to kneel (the Jews stand or sit to pray) and the Lord saved him. He went home to his people. His father said, "You a Christian! Then leave this house." He beat him, but did not succeed in beating the Gospel out, and at present Mr. — is preaching Jesus Christ as zealously as formerly he propagated Communism.

Mr. Love testifies thus, "When that Russian peasant boy, 'Trustinchuk' spoke to me about Christ, and I saw the light on his face, my heart was touched, but when I was about to go back to Warsaw, he accompanied me to the train, and then bidding me Good-by, threw his arms around my neck and kissed me, ah! then it was I found something I could not explain in philosophy, neither Spinoza's, Schanpenhaner's, nor Kant's—though I loved Kant because he got me into the other world. "If a Russian would kiss me, a despised Jew, then he had something I wanted." Mr. Love fasted and prayed, and was saved.

One day he went to Warsaw to do personal work. Poorly clad, and without a hat, he walked into a restaurant, with a few groszen (100 groszen in a zloty, and seven zlotys in a dollar) to buy some dry rolls, no thought of butter. It was a Jewish Holiday, and as was their custom, no Jew should enter the restaurant of a Christian, —as they term a Roman Catholic—on that day. So they exclaimed, as he entered, "You a Jew come into our restaurant today?" "What does it mean?" "I'm not a Jew, I'm a Christian!" A Christian Jew in Warsaw! This was unheard of, "How can it be" and Mr. Liebhaber explained to them the manner of it all; a few listened, more gathered, until thirty were attending with deep interest, and when he finished, so pleased were they with the story, that they served him with coffee free, and begged him to sit down and eat. Many times we have seen that the Jews are successful evangelists to the Gentiles.

As spring came on in Radost the trees must be cared for, and the garden looked after. There were no funds for this. So dear brother Gitlin and his co-workers looked to the Lord to supply the need. A young Jew who heard Moses Gitlin preach, was attracted to him. He wrote a love letter. Brother Gitlin invited him to visit us, and he liked Radost so well, he decided to live with us and do our landscape gardening, with the help of two of his classmates, Marie, a beautiful dark-eyed Jewess, and Philka, a bright blue-eyed Jewess. They transformed the villa with the help of the students and even the teachers at times.

The Gospel songs took hold of them, and one day as they rode out in the slow train from Warsaw, a train full of orthodox Jews with their small black caps, long black beards, and long coats, were astonished to hear this group of young Jewish folk singing, "Whiter than the snow, Whiter than the snow, wash me in the Blood of the Lamb, and I shall be whiter than snow." Wouldn't you think, if you heard Jews singing that on a train in America, you were near Jerusalem? Well these had learned it in our "Little Jerusalem" in Poland. Not many days after this as I lay in my room ill, Philka came in saying, "Oh! I have such a joy! I went to my room to pray but I could only cry. Will you pray with me? And kneeling by the bedside that dear girl poured out her heart to God, begging Him to cleanse her in the Blood of the Lamb.

In these three we have different types of young Jews. The first, a follower of what Russia contributed by her communistic literature, setting forth beautiful ideals, the second, a product of what Germany has given to Polish youth through her Philosophy, and the third, a type of many seeking soul satisfaction and finding it in some false religion.

In Philka's case Mahatma Ugandi, India's great prophet was her ideal. It is a sacrifice to live in Poland, but what of the fruit—rich fruit? A dentist, a business man, a Rabbi, and many Jews from the common walks of life have been saved, not to speak of Poles, Russians and others, brought to a saving knowledge of Christ all because some were willing to die to luxury and ease.

Arthur B. Fowler is also here,—a graduate of Princeton and a prince among men, who left a big church at the call of God to be the Executive head of the Radost School. Like the Prince of Glory, who left the glory of Heaven to be born in a manger, he, prompted by the Spirit of Christ left all in America and may often pillow his head on the straw as he ministers to the poor of Poland. Like the Lord Jesus who was independent and became dependent, he has left his church which supported him and is simply trusting now for all his needs. Do you not look forward and see because of such sacrifice Radost Bible School, a mighty stronghold for God, with Polish and Jewish Christians bound together in love, and Poland, at last made to live by the power of the Gospel?

How the Majority of Poland Live

The majority of Poland's inhabitants are peasants and they have been denied almost all material comforts or conveniences. After you read this, I hope you will decide that after their poor wretched life here they ought to have an eternity with God.

Let us go to a peasant home. Here is one of our brightest boys —he was saved when 12; has preached the Gospel since 14, and he can preach a fine sermon on Romans 6:11 in English. He is a Ukranian. Surely his parents are unusual, for he is a cartoonist and is most clever. Away we go in his wagon without springs, seated on a pile of straw. Never mind the dust, yes, it is circling about us, but we hear that lark far above it, singing. We'll keep our place in Christ by faith far above all circumstances and sing too. What beautiful woodland, and how the birds sing, the soil is rich and black. See those luxuriant meadows, and what a picture those pink and yellow flowers in patches over those green hills! Here we are, the father, mother and children come out to greet us—yes, they are covered with rags and dirty; we enter the one story home, the roof thatched with straw, a hallway divides the house in two. One room to the right and one to the left. Two rooms and a hall. This room for the people and that one for the horse, cow, pigs, and chickens. May we wash our hands? Oh, the dust! A soup dish! Yes, do the best you can though you never before washed in a soup dish. They wash at the watering-trough, so have no basin.

Where They Sleep and What They Eat

"What is that wooden platform in the corner built three feet above the floor?" The family bed. What! No sheets nor pillow,—and this is the stove built of tile and bricks—How large it is! Yes, the tables, benches, and chairs made by hand is the extent of the furniture. "What is this rope from the rafters?" The baby's cradle, for here is baby in a sack fastened to the end of the ropes. "You must be hungry"—we'll have supper. Thick sour brown bread. Butter! Oh no—just coffee or tea and a soft-boiled egg which is a luxury. Supper ended we sit about and talk of the Word and learn more of their simple life. "Sleepy, are you?" Well here is a bed made ready for you; a bed of straw on the earthen floor and you are to have the only sheet and comfort, for our peasant boy had these while off to school and, yes,—even a pillow. At six o'clock we waken after a splendid rest. Over there on the other side of the room between the family bed and the stove the good mother is making something specially for us. They must be good, see how Coli eats them, as if they were the best Easter cookies! What a huge pile of cakes. We say grace first and then we taste the cakes. How hard! Flour,

water, salt and fat, and something not pepper or cinnamon has made them dark; they ought to be white but never mind they were made in love to us, and we must eat them for Christ's sake. We return thanks at the end of the meal too. Russian Christians always pray before and after. Praying as long as some folks do at morning prayers. Never mind if the pigs and chickens come under the table.

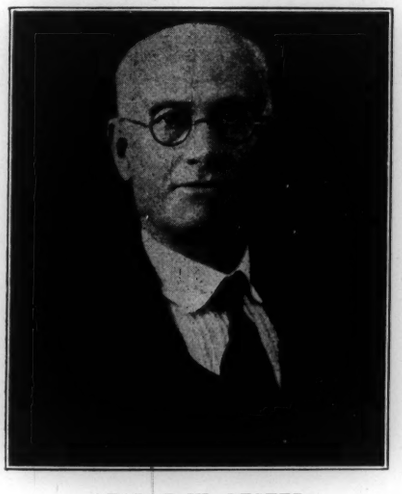
Gospel Work amongst the Polish

What a privilege to hold Gospel meetings in 16 villages! One Gospel meeting in a church started by one of the boys just seven months in the Radost School. I shall never forget. I'd like to see the American boy who could beat it! A church of fifty, at three o'clock is our service. Yes, they walk for ten or twelve miles, even the women in their bare feet. And how they listen! The choir of young people had no hymn books, so John with his own pen wrote the notes, scores of music and the words, so that those pages looked like printed sheets of music, and presented each of the fifteen young people in his choir with a song book of perhaps a dozen songs. How they sing! Our meeting continued for two hours. How those dear people prayed and confessed their sins and wept for joy that we came! After a short intermission, they wanted another meeting for an hour. Then all went home. After supper in a home the young people asked for another meeting, the third since three o'clock, and they drank in an explanation of Blackstone's dispensational chart. The small room with tiny windows nailed shut was hot and stuffy; afterwards seven of us slept in it! How fortunate I was to be near a window with a rag tucked in a broken pane. Be assured it came out immediately and I had a little fresh air. The nearer we came to Russia, the more souls were being saved. Souls are hungry. They would be in America if war, famine, pestilence, and death had swept our country for six years.

(The last and most interesting part of Miss Griffith's article on Poland will be presented to our readers in the March issue of this magazine. —*Editor.)*

EXTRACTS FROM A LETTER BY GEORGE LESTER

Under date of December 26th, Mr. George Lester, a helper at the Radost Bible school near Warsaw, Poland, wrote a letter to the editor of "The European Harvest Field," from which we print some extracts. We also print his picture in order that our readers may have the opportunity of becoming better acquainted with him.



GEORGE W. LESTER
An American Worker at the Radost Bible School

The editor became acquainted with Mr. Lester about six years ago, when he met him for the first time at the summer Bible Conference at Gull Lake, Michigan. He is a consecrated brother and ready and willing to make sacrifices at any time for the sake of the Lord and lost souls. In the spring of 1925 he offered himself to go to Warsaw to help what he could at the Radost Bible School. Some time during the summer it was agreed that he should go, and he left soon thereafter. He labors without a salary, putting in his time and service for the Lord, and although now past 60 years of age, he is a very valuable helper. He directs the work in the garden and about the animals, and besides lends a helping hand wherever he can. We ask our readers to pray for Brother Lester also, when they pray for the other workers and the students in the Radost Bible School.—*Editor.*

December 26, 1926.

DEAR BROTHER HOTTEL:

I have thought of writing you for some time already and shall do so now. I had a fine trip coming over here, only five days high sea and missed only one meal. I made the trip all alone and the Lord took care of me in a wonderful way. I know no foreign language and every time I needed an interpreter there was one right by my side.

It takes a long time to get acclimated and used to the ways over here. I don't think I could ever get used to Poland if it were not for the Lord's work. It seems to me the main business of the people is to talk.

We had a very fine garden last summer, but it rained nearly all the time and was so wet that some of the fruit rotted on the trees.

The main part of Warsaw is very beautiful. I put in one day sight seeing, and I saw in one museum some eighteen mummies that were embalmed before the time of Christ. Mrs. Gitlin, her two children and myself spent Christmas at the only orphanage in Poland, in a town by the name of Konstanzin, about twelve miles southeast from Warsaw. A man by the name of Kipki and his wife have charge of it. It is a wonderful work of the Lord. It has been running for about four years and they tell me there have been times that they haven't had bread in the house. Their main bill of fare is rye bread, tea and cocoa. They have twenty-three girls, ranging from two to twelve years of age. The older girls wash the dishes, peel the potatoes and work like little soldiers. There is room for one hundred girls in the home. They are under good Christian training, and if it were laid upon the hearts of Christian people to furnish the money, I am sure they would be greatly blessed. Mrs. Gitlin has three children of her own, but she is a god-mother to a great many others. People will not make any mistake in sending her money.

The Lord is taking care of the Radost Bible School in a wonderful manner. We live on very simple food. I haven't been sick a day since I am here. My work is outside and I haven't paid a great deal of attention to the school, but it is getting along well. We have a very bright company of young people. They are learning English very rapidly. They sing and praise the Lord all the time. The young folks are singing in the next room now, so that I can't very well keep my thoughts together to write, and so I'll close.

Christian love to all the Brothers and Sisters in Christ Jesus.

Your Brother in Christ Jesus,
GEORGE W. LESTER.

TRANSLATION OF ARTICLE IN THE WARSAW EXPRESS (JEWISH) OF DEC. 8, 1926.

The Missionaries and Their "Citadel" in Radost Near Warsaw. The New American Manner of Soul-Catching. Lately They Have again Succeeded in Making Renegades of Two Jewish Young People. Hungry, Shabby, Lonely People. They Do Not Succeed with Everyone. Even Renegades Are Running Away From Them.

At a station near Warsaw, in a summer residential place, Radost, the missionaries have pitched their tents and carry on there a missionary campaign among Jews which has many ramifications. Among the missionaries at Radost, "Pastor" Gitlin has been in the lead up till the present. He is a renegade Jew who labored with all his might to be well-pleasing to those who give him his bread, as renegades of that type usually do. However, no great success of this soul-catching work could be recorded, even though he took charge of the house in a very opportune moment. That was the time of a great economic crisis in Poland when thousands of Jewish workmen were without work and without the means to live through a single day; when thousands of Jewish young people were thrown out of bankrupt businesses into the streets to die of hunger. Well, even in such a time, only a few individuals in terrible despair have fallen into the nets which these missionaries spread to catch souls. They went to the mission house, because, besides a sermon, they also received a piece of bread and they agreed to except baptism because they were not only promised the future life, but the present life was made possible for them.

Gitlin's work however has evidently not very well pleased the leaders of the missionary work in Poland. They have seemingly found out that the work was bearing little fruit, and they sought for advice how to reinvigorate the mission work among the Jews in Poland, and principally and above all, how to make the mission house in Radost popular. . . . . And so they brought out to Poland a new specialist to entice the erring souls. This new specialist is the American missionary, Mr. "Faller," who also calls himself a "pastor", and he is now at the head of the mission house at Radost.

Who is this new soul-catcher—this Mr. "Faller"? It is difficult to say. However, there are those that say that he is a former Jew also, and this stands to reason, because it has been from the beginning the tactics of the missionary leaders to send to every country missionaries of the same country, or at least such as knew the life and the people among whom they were to "work".

At any rate, he comes from America, and he has put up the missionary propaganda on the American style, and rumor has it that he really has had a little success, but this is only thanks to bluff, and the essence of his success is because of the tinkling coins, with which he convinces the sinful souls.

Since he came, Radost has become much livelier. There are meetings and debates, they hand out literature, and they agitate eye to eye (i. e. they do personal work.—A.B.F.) They promise eternal life and also temporal life—and to sum it all up, there is bustle and commotion at Radost.

The American soul-catchers have plenty of material to report to mission headquarters. However, even he has not brought many souls

(Concluded on next page.)